

THE AFRICAN REPOSITORY,

AND

COLONIAL JOURNAL.


VOL. XVI.]


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NOTICES.

 All debts for the Colonization Herald and African Repository, to be remitted to S. WILKESON, Colonization Rooms, Washington. Also, all communications in relation to the Repository,—the subscribers to which are earnestly requested to remit one year's subscription in advance.

 No letters to the Repository, will be taken out of the office, unless *post paid*.

 *This work is now subject to newspaper postage only.*

THE COMMONWEALTH OF LIBERIA.

THE laws passed by the Legislature of the Commonwealth of Liberia at their first session, (some of which have been published in the third number of the Repository,) give the most satisfactory and gratifying evidence of the ability of the Colonists to govern themselves, so far at least as law-making is concerned. The journal of their Legislative proceedings, with which the American Colonization Society has been furnished, shows that their laws are passed through the usual forms, are reported by, or referred to, committees, discussed, amended, have their readings, and are referred to the Governor for his approval and signature. If returned without his assent, they can still be passed by a vote of two-thirds of the Legislature. Laws of local application, such as the appropriation of moneys to improvements in the several settlements, are urged and opposed with the warmth of men who understand the interests of their constituents.

The union of the several settlements in one government has been productive of the happiest results, and the friends of American Colonization may consider the success of its original plan as fully tested. What can be more gratifying to the philanthropist than to see this new government of freemen springing up in Africa, in which are enjoyed all the privileges of political and religious liberty, where the life and property of the citizens are secured by laws well adapted to their condition and well administered, where the poorest man is habituated to think and act for himself, and where his children enjoy the privileges of education, and may become respectable and wealthy citizens. Such privileges are not enjoyed by any other portion of the negro race. In St. Domingo the colored population effected a revolution, expelled the whites, and established what they call a free government.

Some idea of the degree of freedom enjoyed by the laboring classes may be formed by the following extracts from their Rural Code, which puts agricultural laborers both male and female under the control of a military police, and of justices appointed by the president. The 173d section of the Rural Code thus describes the rural police. "It has for its object, 1st. To repress vagrancy; 2d. Order and assiduity in the labors of the field; 3d. The discipline of the laboring population," &c. Section 120. "Rural police is conducted and administered under the superintendence of the commandants of departments and of the commandants of communes, by the officers of rural police in the sections of each commune, by the rural guards, and, at need, by detachments of troops of the line."

"SECTION 4. Citizens of the agricultural profession shall not be at liberty to quit the country in order to reside in cities and towns, without the authorization of the justice of the peace of the commune."

"SEC. 5. The children of either sex, whom their parents shall desire to send into the cities and towns to be apprenticed or educated, are not to be received either by master workmen, or by teachers of public or private schools, without a certificate of the justice of the peace."

"SEC. 7. No shop either wholesale or retail shall be established, and no commerce in the produce of the island shall be carried on in the country parts, on any pretext whatever."

"SEC. 10. No proprietors of land bordering on the sea shall possess any boats or vessels except for the transportation of his produce to the neighboring city or town, and for this he shall have from the justice of the peace a license, and on no pretence shall these boats be at liberty to carry on the coasting trade of other ports, nor of fishing, except for the use of the plantation."

"SEC. 69. The cultivators shall be obedient and respectful to the proprietors and renters with whom they have contracted as well as to the managers."

"SEC. 71. The cultivators shall not be at liberty to absent themselves from their habitations, except from Sunday morning to Monday at sunrise, without the consent of the proprietor, chief renter or manager."

"SEC. 183. Every person fixed in the country as a cultivator, who shall on a working day and during the hours of labor, be found unemployed or running about lounging on the public roads, shall be considered as idle, and taken before a justice of the peace, who shall send him to prison for twenty-four hours for the first offence."

"SEC. 184. On working days, the ordinary labors of the field shall commence at daydawn, and continue until midday, with the interval of half an hour for breakfast, which shall be taken on the spot where they are at work; afternoon, the labor shall commence at two o'clock and continue to sunset."

"SEC. 185. Pregnant females shall be employed on light work only, and after the fourth month of pregnancy they shall not be liable to work in the field."

"SEC. 186. Fourth month after delivery they shall be bound to resume labor, but they shall not be at work until an hour after sunrise, to quit it at eleven o'clock, and from two o'clock to one hour before sunset."

"SEC. 187. No cultivator fixed on a rural property shall absent himself from the labor assigned him without the permission of the manager."

The foregoing is sufficient to show that agricultural laborers (independent in Liberia) are in the most abject condition of slavery in St. Domingo, and so far as the Rural Code applies to labor, its requisitions are more severe than

the laws and customs of the Southern States are on the slaves, especially females.

The political and social privileges enjoyed by people under such laws, must be limited indeed; while in Liberia, every colored man over twenty-one years of age is a free citizen, has a right to vote for the officers who make and administer the laws, may employ his time in either cultivating his *own* land, in laboring as a mechanic, or in selling and buying goods and produce. He may sell his land and remove from one settlement to another; may educate his children or put them to trades—in fact, he possesses all the privileges of a free citizen, all the inducements and incentives to industry and enterprise; the whole product of his industry is his own; he has an immediate interest in improving the country, by making roads, &c., as a means of increasing the value of his own property; he is interested in promoting good order in his settlement, as his person and property are thus rendered more secure. By improving his own mind he can increase his influence and be appointed to office, and it is a strong inducement to educate his children that they may rise in society.

These advantages will not, it is true, be realized and improved by every emigrant: a man who is lazy or vicious in this country may be the same if sent to Liberia; but it will not be denied that the inducements to industry and good conduct there are much greater than in a country where freedom and equal rights cannot be enjoyed. In Liberia, as in our own country, the highest rank in society may be attained by the poorest man or his children. And their lyceums, their several benevolent institutions to provide relief for the poor, to sustain missionaries among the natives, &c., are constantly exerting an elevating influence on the minds and hearts of the Colonists. Every session of the Legislature, and of the Courts of Justice, and all official acts of officers, are a continued stimulant to exertion and improvement. The Colonist participates in the ambition prevalent in man to attain to places of distinction and power. Already this feeling is abundantly manifest at the elections for officers. Every new improvement of the more enterprising operates as a stimulant on others—the commencement of one sugar farm induced several others to enlarge their plantations and plant the cane. The citizens cheerfully submit to the laws levying a small tax for roads, schools, and for the support of the Government; and the money thus raised will not be lost sight of, when collected, but its disbursement will be looked after. Although the country is highly favorable for a poor man, who, by industry, can soon become independent, yet the Colonists require aid and encouragement. Teachers and school books must be furnished, and school houses built; roads and bridges connecting remote settlements must be made; a public farm must be opened at each settlement, on which to employ the poor or vagrant, who can soon be made to support themselves. A well regulated system of premiums cannot fail of being productive of the happiest consequences; and may we not trust that the patrons of the Society will cheerfully contribute to this object?

From the Springfield Republican.

AFRICAN COLONIZATION.

WE afford our readers a rich treat this week in the original letters of Africanus. They were addressed to Mr. CRESSON by Mr. HANSON, a native African, who is now preparing to return to Africa as a missionary. His history is interesting: his father is an English merchant at Accra, and there married a daughter of the King of Ashantee. Young HANSON was educated in England, and as he also speaks five or six native dialects, (used by nearly six millions of natives,) may become the instrument of incalculable good to his native kinsmen. It will be recollected that several colored missionaries were sent from Hartford to Liberia some years since. Mr. H. is now there under the charge of Bishop BROWNELL and Rev. Mr. BURGESS. His lectures on *Africa* some time since afforded high gratification to the citizens of that place, and will, we hope, be repeated here.

HARTFORD, *August 17, 1839.*

ELLIOT CRESSON, Esq.:—

SIR: I must beg to intrude upon you again for a few moments; but I regret exceedingly that circumstances preclude the possibility of my entering at any length upon the subject, particularly as the peculiar interest it excites seems to demand something beyond cursory remarks. I, however, cannot devote much time to the consideration of it, without trespassing upon the time allotted to study; and you will therefore, if you please, Sir, excuse the very imperfect manner in which the suggestions I have to offer, are put together.

I, Sir, feel an interest in the moral regeneration and literary elevation of Africa, which some in this community do not; nay, I might say, *cannot*. Possibly, this very interest may have formed an unreal foundation on which I have erected our ærial palaces. I submit my suggestions, however, to your better judgment, as better able to estimate its possibility.

I have heard you allude to the formation of a settlement at Bexley, without, however, if my memory serves me, entering into detail as to the proposed character of the settlement. From the fact of this place bearing the title of an English Baronet, it is calculated for a colony under the mutual support of Britain and America; and I think it not an unfair presumption, that *that* circumstance would secure it the patronage of that nobleman, and interest him and his friends in its welfare. Be that however as it will, it is a well known fact, that many of the inland native tribes of Western Africa, and the Mandingoes in particular, are extensively acquainted with the Arabic literature:—speaking, writing, and reading it fluently and with facility. Now, Sir, the thought has struck me on hearing your remarks, and I take this opportunity to enquire whether it would be practicable to found a Seminary at this place, (Bexley,) with the view of instructing missionaries in the Arabic language. To disseminate the doctrines of our Holy Religion among that long neglected people, in their native language, and thus to make Arabic the standard language of the country, in my humble opinion, would have a direct tendency to bind the scattered tribes into one vast consolidated brotherhood. And I would suggest (not that it is my primary aim to accommodate the Gospel to the prejudices of men, although every judicious and prudent mind must see the expediency of such a course when circumstances demand, and it can be effected without subverting any of its institutions and doctrines,) that the proposed institution be Episcopal, believing this to be the “faith once delivered to the Saints;” and further, because if I mistake not, there is in Abyssinia, as also among the Copts, the remnant of a people professing Christianity in that ancient form; and I see

not why we should not endeavor to send missions and teachers among *them*, as well as among the Mandingoes, the Ashantees, and other tribes. You will, I presume, at once see the decided advantage of thus instructing your missionaries and teachers in the Arabic. While they are forming the minds of the young in their schools, they can also hold unrestrained vernacular intercourse with all ages, classes and conditions. Whereas, now, of necessity, many are deprived of the benefits of the labors and instructions of the missionary, on account of their ignorance of the English language; for at best, where you find them pretending to a knowledge of that language, it is but a very imperfect smattering which they possess, and the man of God is obliged so to mutilate his expressions as to render them incapable of so forcibly conveying the wished and intended idea—if, indeed, they do not fail altogether to do so. Nor is this evil remedied by an interpreter; and for confirmation of this assertion, (aside from my own experience,) I am bold to appeal to those missionaries who have been, and are, in Africa.

These United States and Great Britain, unitedly, for a long time, spent their energies and resources in the enslavement and degradation of the inhabitants of Africa; and I believe that this plan now affords them an opportunity to erase that, otherwise indelible blot, from their respective escutcheons, and invites them to co-operate to effect her resurrection from Paganism and ignorance. This is a debt which all Christendom, but England and America pre-eminently, owe to Africa. Will the Church of England with her sister Church in America, turn a deaf ear to these entreaties of an African, one of *their* children?

Far from presuming to dictate in this matter, it did occur to me, that Great Britain should provide a professor of Arabic, together with the literature; and I trust that the sacred fire is not so extinct in the breast of their transatlantic brethren that men for future missionaries cannot be procured here. As an individual, I could wish that these might be *colored* men. It pains me much, Sir, that there should be among the descendants of the African in this country, so few, who, burning with zeal for the cause of Christianity, offer themselves as instruments in the hand of the All Wise, to effect the much to be desired elevation of Africa. While we proudly look back upon the bygone days of Afric's glory, and call to remembrance the burning eloquence, the cogent arguments, and the devoted piety of a CYPRIAN, a CYRIL, or an ORIGEN, how few of us are there who feel a desire to emulate the example of these illustrious countrymen of our progenitors? More intent upon following the fleeting vanities of this world, which "passeth away and the lust thereof," we cleave to more highly favored America. Can the colored population bear so small a share of interest in the well being of Africa, as to be unwilling to spend and be spent in her service? Allow me, Sir, in conclusion, to express my firm conviction, that the Lord in his Providence, will overrule the bondage of the Africans in this land, so as to make that people the instruments in his hand of causing "Ethiopia to stretch forth her hands unto God;" and under this conviction, I have penned the above, which I respectfully submit to your consideration; it may be somewhat chimerical—but as we are placed in this world for the good of our whole race, and not merely for our individual gratification, you will, I trust, Sir, readily appreciate my motives.

I would, Sir, ask my colored brethren, whether their consciences acquit them while thus neglecting Africa? I would ask whether this is doing as they would be done by? I would enquire whence arises this apathy with which they treat every appeal for Africa? Who so likely to be faithful laborers for her spiritual welfare as they who would naturally feel a two-fold interest in her elevation? Are they indeed willing to endorse the vile aspersion that they are not fit materials with which to evangelize Africa?

They may perhaps feel to console themselves that their consciences acquit them of malignity for any design that will benefit her. I ask them what are *they* doing for her? Saying unto her "Be fed, and be clothed," is too unreal an assistance to avail much. She wants substantial friends, such as will give their time, their talents, and their *lives*, if need be, for her sake. The Lord Jesus Christ has assured us, that "whosoever will lose his life for *his* sake shall gain it." Unto his name be praise that there are yet some hearts warm with love to Africa—and while the multitude are intent upon reviling any missionary enterprise for her benefit, let us go forth therefore unto him without the camp, "bearing his reproach."

Permit me to subscribe myself, Sir,

Respectfully, your

Obedient and humble servant,

AFRICANUS.

From the Philadelphia Episcopal Recorder.

CLAIMS OF AFRICA.

MORE than one heart has been gladdened by the plea put forth in last week's Recorder under the above caption; but while the obligation of the American people to poor Africa, is there enforced on more general grounds, we may emphatically ask whether there is not a special duty incumbent upon the Episcopal Church. The land of Cyprian, and Tertullian, and Augustine, received the glad tidings in early days so effectually, that we read of a conclave of 370 African Bishops in those times;—and though a long night of many centuries has since brooded over her uncounted millions, and the lamp of truth has well nigh been extinguished,—yet when we witness the blessing which has rested upon the pious labors of other denominations, we have reason to ask whether the promised day is not nigh when "Ethiopia shall *soon* stretch out her hands unto God." Ps. lxxviii.

It may be well to remember that by a remarkable concurrence of events, the heralds of light and knowledge have been planted almost simultaneously by different Christian powers at the four cardinal points of that great continent. And although her barbarous people, goaded to violence and crime by the cupidity and cruelty of professed Christians, present scenes over which humanity weeps, yet there are many cheering indications that the labors of the missionary have been richly blessed, *even there*, while many portions of the heathen world, far more promising to all human appearance, are entirely closed against us.

But the great work is yet scarcely begun. A few scattered rays only have shed their effulgence over the borders of that mighty continent, and for every missionary hitherto sent, ten are demanded by the perishing natives. The call has been extended to us: at one time we were solicited to send a clergyman to the Church of St. James, organized at Monrovia, and at another to supply the loss of the Rev. Mr. CÆSAR, who had formed an interesting congregation at Caldwell; but both have been permitted to perish! At Bexley too, a lovely spot at Bassa Cove, selected for the very purpose, an Episcopal mission has long since been proposed, and upwards of one thousand dollars subscribed. The last annual report of the Board of Missions approves the plan, so soon as the requisite funds shall be obtained.

But we are told that there is a mission at Cape Palmas. True—and there are twenty churches in this city; but will they supply the wants of perishing souls in the remote corners of Pennsylvania? Neither will the light kindled at Cape Palmas, reach Bexley, 200 miles distant. A few intelligent blacks have already settled there—several more will join them by the

ship Saluda, who will carry out with them considerable property. It is understood also, that some colored members of the Episcopal Church intend to emigrate from this country. Shall they be permitted to become hewers of wood and drawers of water in the British Islands, under a foreign government 4000 miles off; or shall we offer to those of our own household who are about to seek more ample privileges abroad, the means of religious edification, and Christian instruction for their children, in a land of their own, where their example may produce a lasting and beneficial influence upon the surrounding heathen? Situated on a fine commanding bluff overlooking the St. John's river—enjoying a fertile and salubrious climate, and admirably located for securing an extensive communication with the interior, Bexley is peculiarly adapted for becoming an important missionary station, where, in addition to affording a most eligible home for our colored brethren, it may send out its evangelized *native* clergy, to preach the tidings of salvation to the surrounding tribes, especially if the Arabic, which is the Court language of the vast interior, shall be taught there. If, therefore, we embrace this providential opening, and add to the sum already subscribed, the requisite means for commencing the mission there, we have every reason to believe that the pious and benevolent (especially in the States of Pennsylvania and new York, by whom the new colony has been planted) will supply the means for its future support, without diverting from Cape Palmas any portion of the patronage it now enjoys. In the Eastern States the plan has been received with great favor; and bearing the honored name of one of England's most distinguished nobles, and most devoted Christians, there is every reason to believe that many there would rejoice in the opportunity of co-operating in so desirable a mode of blessing bleeding and down-trodden AFRICA.

From the Banner of the Cross.

COLONIZATION.

It would appear, that African Colonization is presenting some new aspects of a very interesting and auspicious character. It is now more than ever observed to combine the salutary influence of pacification at home on a great national and vexed question, with an enlarged and magnificent scheme for the elevation and improvement of the African race. The former tendency of this enterprise is sufficiently obvious, and is well expressed in the words of a Southern statesman: "The Colonization scheme, by satisfying the prudent and well directed benevolence of all the sound hearted among our brethren at the North, presents, both there and here, the most harmonious incentives to a fraternal co-operation;" and the latter is made evident by the successful career of the infant republic of Liberia. There the African is showing himself a man, and *the* man of that continent, which Providence seems to have assigned to that race. Under the forms and action of a Christian civilization, he is already developing capabilities sufficient to redeem him from the doom of an assumed inferiority, and exhibits every promise of attaining to a respectable rank in the great social sphere of political communities. This new aspect now beaming on the destinies of the African race may, perhaps, be fairly ascribed to the great principle providentially placed at the foundation, and which constitutes an essential element of this young empire, viz., that it is to be a *proper African regime*, excluding the European race from political influence as effectually as do the institutions of our country exclude the African, with the single exception that the Governor is a white man, and an American, which will probably be continued no longer than the date of their independent national existence.

Such a state of society, chastened by the piety and morality of Christianity, and regulated by the ordinary advantages of civilization, will naturally call into action all the capabilities of the race, intellectual, moral and physical, and their history hitherto is certainly of a very hopeful character.

The influence and control of the Commonwealth of Liberia over the Slave Trade is one of the brightest features of this case in its appeal to the sympathies and aid of the Christian world. It appears now to be fully proved, that their position endows them with advantages for the suppression of this traffic greater than those possessed by all Christian powers, and that they are well disposed and determined to use them perseveringly and efficiently. This single fact will doubtless secure to them all that patronage and support which their present dependent and orphan condition may require.

It is pleasing to observe, that the public of this country is fast waking up to a sense of the pre-eminent and vast importance of this enterprise, as well for the future peace and welfare of our land, as for the good of that long depressed and injured race, and that liberal contributions are now being made by the citizens of the United States for a work of such magnitude and cheering aspects. It would seem quite certain, that nothing but a deep and growing conviction of the valid and strong claims of this national charity and humane undertaking, after twenty years of public discussion, could have acquired such a hold on the public mind.

Fortunately for the Protestant Episcopal Church of this country, it seems to be prepared and qualified by the conservative action of its elements, to render both sympathy and aid to this great philanthropic and truly Christian endeavor. Whatever variance of opinion there may be with regard to foreign missions, the Commonwealth of Liberia, though erected on another continent, is a branch of our own family, and appeals to every American heart, as he loves his country, and is aware of that responsibility which the wrongs of a suffering race has cast at our door.

Two of the ministers of our church, MESSRS. MINOR and PAYNE, are already established there, for the spiritual comfort and edification of such members of the Commonwealth, as are entitled to our care by their former connexions in this country, and for the setting up of our doctrine and worship on the same soil where CYPRIAN and his coadjutors inherited one of the most eminent and largest portions of Christendom, under a high degree of civilization, and in the new dominions of that child of our country's creation, which promises soon to attain a manhood of character, and peradventure a giant stature and giant powers among the nations of the earth. God speed them!

M. M.

From the Maryland Colonization Journal.

CLAIMS OF AFRICA ON THE CHRISTIAN TEACHER.

AFRICA is the second among the grand divisions of the globe. It stretches from Cape Bon, to the Cape of Good Hope, a distance of 4,320 miles; its greatest breadth is 4,140 miles, and it embraces 11,500,000 square miles. In fertility of soil in many parts, it is not surpassed, and probably not equalled by any other land. How often have we been told by very extensive travellers on this continent of its exceeding fruitfulness. Says a recent traveller into the interior, as he stood on a high eminence, viewing the scene before him, "the country presents the appearance of a rich and verdant meadow land; the natural scenery in view exceeds any I have ever seen in America." The author of this remark has been an extensive traveller both in America and Africa. Nature has indeed spread her beauty here with a profuse hand. Truly the God of Nature has bestowed on

this people many natural advantages, which he has for wise reasons withheld from the other nations of the earth. But while so much beauty and richness are seen in the natural scenery of Africa, how affecting is the contrast of the wickedness and woes of her inhabitants. The soil is naturally fertile in a high degree, but shockingly stained with human blood and crime.

This vast continent has a population of one hundred millions. It contains one-eighth of the population of the whole globe. Of this vast multitude there is a very small number who bear the name of Christ. Take from those such as have a name to live while they are still dead, and how few remain! And what are those I have not included in either of the classes mentioned? Alas! they are heathen idolaters, guilty of whatever is shocking to the christian, and most odious in the sight of God. Who of us that are here, does not know and see the influence of heathenism on the intellectual and moral powers of man? Its nature and character are sufficient to exhibit its tendency, to degenerate all that is noble in man. It seeks only sensual gratification; and the result is more sure to be produced where the light of science has never shone. On this whole continent, there is only here and there a spot that has shared any of this light. A few dim rays have fallen on the priest or greengree-man, but it is used by them for the perfection of the work of their *master*, the devil. The knowledge of the arts is very limited, extending no farther than ability to construct some of the most simple utensils used in the common affairs of savage and barbarous life.

Of the present number of inhabitants, a host another year will have gone down to the mansions of the dead, their bodies to mingle with their kindred dust, their souls in eternity. And when He who has declared that he "will render to every man according to his deeds," shall search their hearts, will they not be found wanting? St. Paul tells us, "as many as have sinned without law, shall also perish without law;" where then shall these appear? They need not perish, Christ has died to save them. But who shall tell them the simple story of Christ crucified? On whom wrests the obligation to send them the gospel? Their claims are on those who enjoy the blessings of the gospel, and of course have power to meet and supply their wants. This rests on christians, and therefore we are to look to them with anxious expectations. The gospel demands it. Christ in his last commission to his disciples says, "go ye therefore and teach all nations." O, when will this command be obeyed? When will christian teachers follow the example of those to whom it was originally given? They spread the gospel throughout the world in about a century. If christians of the last generation had followed their example, the continent of Africa had now enjoyed the gospel, or at least have been better supplied with its ministers. And will christian teachers of the present age, give the same occasion to the next generation to pass the same reflection on them? But are not the claims of Africa on christian teachers peculiar? Has she not given birth to many of the sciences which by her have been cultivated, and the christian received them at her hand? The obligations of christians to her as the cradle of science and virtue, are enhanced by another consideration. See the barbarity and humanity manifested towards her by nations calling themselves christians,—slave dealers from christian countries have torn away her children from their parents, and parents from their children; husbands from their wives, and wives from their husbands; brothers and sisters have been separated; and they have borne them in chains (but not for crime) to perpetual bondage. I need not proceed farther to portray the wrongs of this people. Let the voice of 3,000,000 from the western continent,—that land of boasted freedom,—speak and tell the sad story.

This horrid outrage can be checked, and the wounds of Africa healed by sending her the blessings of religion and civilization. To do this the missionary has come, and must come. They have told this people, and must continue to tell them about that Jesus whom they love and enjoy, until all have heard the glorious story of a Saviour who died to save sinners. But before this must go, or rather with them must come as a pioneer, the *teacher*. Christian teachers, can you behold the wretchedness of the ill-fated African, and hear too of his strong desire to be taught about the christian's God, and turn away without one sympathetic emotion? without feeling that you have a duty to perform to this benighted people? Christian teachers, decide this question as in the fear of God. Weigh well the subject, before you decide that Africa has no claims on your labors.

B——, a Teacher at Cape Palmas.

Cape Palmas, July 25, 1839.

From the National Intelligencer.

AFRICAN COLONIZATION.—CAPT. ROSS AND MRS. READ'S WILLS.

It may be recollected that one of the leading objects of Mr. GURLEY's visit, the last season, to the Southwestern States, was to secure the best possible arrangement for the defence of the will of the late Capt. Ross, of Mississippi. In his report to the Board of Directors, Mr. GURLEY says:

"The best legal counsel has been secured in this case, and there is good reason to believe that the benevolent purposes of the testator will be sustained. Justice and humanity, and it is believed also the policy of Mississippi herself, can be shown to demand the execution of this will. The opinions of the late Judge CRAWFORD, of Georgia, and of Judge CATRON, of Tennessee, stand recorded in evidence of their deliberate judgment, that the laws prohibiting emancipation in the Southern States should be limited to the territories of those States, and cannot inhibit the removal of slaves, at the will of their masters, with a view to their enfranchisement in countries beyond the jurisdiction of those laws."

It now appears that these opinions were not incautiously expressed. We have received a pamphlet from Natchez, from which it appears that the Chancellor of Mississippi has given an opinion altogether favorable to the Colonization Society. He declares that "Mississippi has no concern with the question of emancipating slaves elsewhere than within her own limits. She does not assume jurisdiction beyond them. She has no law, which, in letter or spirit, prohibits a citizen from directing, by will, that his negroes should be removed out of the State to Liberia, or elsewhere, even though the consequences, or avowed intention, may be emancipation. The right to emancipate is not taken away; it is only qualified when exercised within her borders. The right to remove slaves by one while living, or through the agency of his executors when dead, is nowhere infringed."

The case of both these wills now comes up from the decision of the Chancery Court, before the High Court of Errors and Appeals. The pamphlet before us contains the brief of Messrs. MONTGOMERY and BOYD, and GUIRON and PRENTISS, counsel for the executors, and in defence of the will of Capt. Ross. This brief contains the outlines of a learned and masterly argument, which we think it will be difficult to resist or set aside. The Chancellor's opinion (from which we have already quoted) in the case of Mrs. READ's will, is given in full, and we should suppose must settle the principle in both cases. The interests involved are great, including about three hundred slaves, and property to the amount, as we understand, of two or three hundred thousand dollars. We are gratified to know that the best legal abilities of the State have been secured by Mr. GURLEY for the defence of these interests.

From the Richmond Religious Herald.

FETICISM.

THE term appropriated to this superstition is derived from the word *fetes-so*, the Portuguese name given by the negroes on the west coast of Africa to the objects around them, whether animate or inanimate, to which they pay religious homage. Such are trees, animals, plants, rivers, fire, water, air—any thing, in short, which affects them agreeably or disagreeably. These are their Gods; these they fall down and worship; nay, the inhabitants of Benin do homage to their own shadows! There a man's own shadow is his fetish, his idol, his God! Such fatuity may seem incredible, and some readers may feel inclined to think that surely such accounts must arise from the mistakes of incompetent observers. But they rest on the best authority—and, instead of disputing them without evidence to the contrary, let us rather consider whether there be not some such thing among professing Christians—some such thing among ourselves, as worshipping our own shadows. Alas! how many are there in our own land, whose God is in reality nothing else but their own moralities, desires, ideas; in a word, themselves expanded into infinity, and cast by them like a shadow into Heaven.

Feticism presents a great variety of shapes. The poor savages of New Holland and Van Dieman's land appear to practice it in its most degraded forms. No creatures of the imagination can be more ugly than those they carve, as best they can, and worship as their Gods. In Polynesia, on the other hand, in the eastern parts of Africa, and in several parts of Asia and America, there is not the same childish prostration before the meanest objects. Though the heart is still as deeply pained in contemplating the worship of the people there, because they are still as far away from the true God, yet the eye is not pained to the same extent. There is not the same amount of deformity and monstrosity of their idols; sometimes, indeed, they are the very forms of nature itself. Thus, in some parts of Africa, on the gold coast, for instance, cataracts and rivers are the principal fetishes—and Capt. TUCKEY and Dr. SMITH inform us, that on the confines of Zahara they found the people worshipping idols which were human figures resembling the Egyptians, and the ancient Etruscan forms of sculpture. Generally speaking however, the votaries of fetish worship do not look so high; nay, they generally take the most inhuman creatures for Gods. Thus, the Widah race worship the serpent, which they keep and feed sumptuously in a temple, an order of priests and priestesses always waiting on the monster. There is good reason to believe, indeed, that the worship of the serpent has been so general, that, either at past ages or at present, it has received, all over the earth, the homage of the race whom it was employed to involve in misery. Another tribe adores the stork; another the lizard; another the vulture. Elsewhere, the hyena, the jackall, and the alligator, are supreme fetishes, each of some particular tribe; and in Dahomy, human victims are yearly sacrificed to the leopard or panther. There is too much reason to believe that, in many parts of Africa, human sacrifices are common, and that human flesh is eaten as a religious observance. M. DOUVILLE assures us that this is the case; and Lieut. PLENDERGAST, who has published an account of his travels in Goodwana, in 1820, informs us, from his own observation, that a certain tribe there, under the influence of a dreadful superstition, put their aged parents to death, inviting all their relatives to partake of the horrible feast of eating their flesh! Nay, it stands on good authority that the same practice used to prevail among a certain people of Sumatra, not as a savage act, but accompanied with a certain poetic refinement of ceremony that would be quite incredible, did we not know how able man is to call in poetry as well as religion to consecrate and set off his black-

est crimes. Among the Battaks, we are informed parents were consumed by their own offspring; and, for these occasions, the custom was for the aged parent to choose the horizontal branch of a tree, and to suspend himself from it until he was weary, all his children and relatives dancing round beneath, and singing, "When the fruit is ripe it will fall," and waiting for the moment when he could support himself no longer!

But let us not dwell on such atrocities. Would that, of all the dark superstitions of the world, fetishism was alone fruitful of horrors. With regard to the creed of fetishism, it is difficult to discern what it is. It appears, however, to recognize a good and evil principle, and to worship every manifestation of either. It has lucky and unlucky days; and its priests are a sort of jugglers, who pretend to preserve men and animals from evil spirits. This superstition is the only religion of probably not fewer than a 100,000,000 of human creatures! It is common to Africa. In many regions along the coast of that continent, it has, indeed, been either supplanted or modified by Mahommedanism and Christianity, but still it is the prevalent superstition. It is also the religion of the unreclaimed aborigines of Oceania. It is also professed in Central Asia; in America too—in a word, wherever man is found in his lowest state, he is found worshipping fetishes, and living in a state of darkness, crime, and moral degradation, which such a superstition implies. And is not such a state of things deeply affecting? But, when we turn from that picture to our pure, ennobling, bliss-giving faith, ought we not to feel called upon, heart and soul, to forward, as we may and can, the Missionary enterprise?

THE following extract of a letter from LEWIS SHERIDAN, was published some weeks since in a Southern paper. We call the attention of our readers to his remarks on the subject of Education:

The decisive character of Governor BUCHANAN'S proceedings in relation to the affairs of Government will, under the new Constitution, by which we are invested with all the rights and privileges of freemen, enable us to be the makers or marers of our own fortune.

The incongruent nature of the elements of society here, must continue to create formidable obstacles to the harmony and good feeling necessary to effect much that is desirable, unless the Colonization Society will, instead of the erroneous policy by which they have been heretofore governed, that is, of making provision to foster in idleness, and thereby encouraging the craftiness and duplicity of such characters as I have before noticed, give us aid to instruct our children, and raise the standard of morals in them, by pouring in the light of science upon them, and elevating their sentiments and causing them to flow in other channels than those they have been accustomed to.

A good school master, with the means of support distinct and entirely separate from missionary or any and all other connexions, is what we most of all things need.

The difficulty of procuring the common articles of sustenance, caused by a ruinous war, has had the good effect of increasing the application to farming in a five—yes, ten fold proportion.

I have been employed for the last two months in teaching the children, and such a task I never in my life had before—there are about seventy in my school, besides about thirty in others. I undertook it not because I conceived myself fitted for the work, but from motives of piety, until arrangements, which I hope Governor BUCHANAN will endeavor to hasten, may provide for us better aid.

From Africa's Luminary.

THE NEW EMIGRANTS.

By the ship *Saluda*, an accession has been made to the population of these colonies, in the arrival of forty immigrants. They are principally from Raleigh, North Carolina, and we are informed, are a fine looking and an industrious company. Among the number, are seven recaptured Africans, whose history is quite interesting. It appears, from the information we have received, (and it comes from an authentic source,) that about two years ago, these poor fellows were taken by the slave dealer from their country and friends, somewhere near Mozambique, and carried to a part of the north side of the Island of Cuba. From hence, they were introduced per steamboat, into Tallahassee, East Florida, and information being given of the fact, they were seized by the United States Marshall, and would have been sent out by the *Saluda* when she made her first trip, but they could not get ready in time. Since then, application was made by the Secretary of War to the United States Marshall, to deliver them up, which, however, was refused, until the expenses incurred in their seizure and for their support, were reimbursed. This being done, the poor exiles from their country and homes, were prepared and sent back to Africa in the *Saluda*. So far so good. They are again free—again in the climate in which they were born and reared, and which is so congenial to their constitutions. But are they at home? True, they are in Africa—but where are their own thatched huts—their wives and children—their aged parents—their relatives and friends? They are doomed never more to see or embrace these; for the utmost that Colonization can do for them is, to break off their chains, and settle them comfortably and happily in Liberia. It cannot restore them to their own blest homes. Here the evils of the Slave Trade appear irremediable. The wounds this accursed traffic inflicts on thousands of human hearts annually are innumerable—they are incurable. But who can help admiring and adoring that Providence through whose wonder working hand, these unfortunate Africans are brought to a place which, if it possess not the blessings enjoyed in their former home, yet it possesses this decided advantage over it,—it is a land of bibles, a Christian country; and here they may learn to know the true God; here they may enjoy the blessings of religion; here they may save their souls alive; for hand in hand with Colonization, the missionary cause provides for them the means of spiritual culture, and prepares the way for them to sit together in Liberia “in heavenly places in Christ Jesus.”

We understand that a large proportion of the newly arrived immigrants are settled at Caldwell. This is doubtless a good arrangement.

THE PRESBYTERIAN MISSIONARIES.—We rejoice to see that the different Christian denominations in the United States, are still mindful of the wants and claims of poor benighted Africa. Another little band of Christian missionaries arrived in the *Saluda*. The Rev. Messrs. PINNEY, CANFIELD, and ALLWORD, of the Presbyterian Board of Foreign Missions, have come over to help in the glorious cause. We understand their design is, as soon as practicable, to push into the interior among the natives. This is a course never yet taken, as all their predecessors of every denomination, have tarried in the colonies awhile first, before making any attempts to visit the wilderness. We hope that the experiment will be fairly tried, and will prove successful. If they should escape an attack of the African fever *before* they get into the more heathful region of the interior, there can be little doubt but that the course will prove a most judicious one. Providentially for the party, the Rev. Mr. PINNEY is well acquainted with this climate, and with the

manners and customs of the natives, which of course will render him of incalculable assistance to our strange brethren. May the God of missions protect, and spare them all to be abundantly useful.

A CARD.—Rev. Brother SEYS:—Permit me, through the medium of your justly named Luminary, to express my hearty thanks to JOHN L. SMITH, Esq., of Middletown, Connecticut, for a package containing penknives, scissors and needles, for my scholars; which was handed me by sister SEYS. They are a timely aid to my work, highly appreciated, and will be duly applied. Needles, thread, scissors, and thimbles, are often wanted.

May others see the necessity, and feel it their duty to imitate the generosity of brother SMITH; and may he receive a hundred fold more blessings in this world, and in the world to come life everlasting.

MONROVIA, September 28, 1839.

ANN WILKINS.

EXTRACTS FROM THE LIBERIA HERALD.

In order to give our readers some idea of the business of Monrovia, as well as of the moral and social condition of the Colonists, we copy several notices and advertisements from the Liberia Herald for October.

In the first two articles is seen the good effect of the policy adopted by the Executive Committee in dismissing from the employ of the Society all persons whose services were not indispensable. While the editor of the Herald was receiving a salary from the Society for his publication, he had ten subscribers in Monrovia; shortly after being thrown upon his own resources his subscription list had increased to *seventy-four* in that settlement alone.

"We are more than gratified with the promptitude with which our Liberia friends have come up to the help of the Herald since we have taken it entirely under our charge. Looking over our list today, we find that we have in Liberia seventy-four subscribers, whereas, four months ago, we had only ten. Without exposing ourselves to the charge of self complacency, we will be allowed to say every Liberian should take the Herald. Not indeed, for the wisdom, nor the learning that it displays; but to transmit it to his posterity, to serve in the day when Liberia's sons issuing from her colleges and seminaries of learning, shall throw our present light into darkness, and stamp our present knowledge with ignorance, as a curious and salutary memento of the hole of the pit whence they were digged, and of the rock whence they were hewn."

"We received a few days ago a letter from Edina containing the names of twenty-five new subscribers to the Herald. We are indebted for this to the exertion of our active agent there, L. Sheridan, Esq. The Herald is purely Liberian, and it is truly gratifying to see Liberians coming forward so promptly to its help."

"The Anniversary of the Union Sisters of Charity Society, will be celebrated on Tuesday the 5th proximo, at the Presbyterian Church. Orator for the occasion, B. P. Yates, Esq."

"The Sunday School of the Baptist Church was recommenced on Sunday last with very favorable prospects. It had been discontinued only for

want of suitable books. A supply, but by no means sufficiently extensive was received by the Saluda, from, we believe, the Baptist tract depository, Philadelphia."

"MONTHLY CONCERT OF PRAYER.—This association was formed some time since by the Baptists and Presbyterians in this place, and held on the first Monday in every month, at each church, alternately. Lately the African Episcopal Church has united.

On the evening of the first Monday in next month it will be held at the Baptist Church, when an attempt will be made in an address, to enforce the duty of constant and concerted prayer for the spread of the Gospel."

"CELEBRATION FOR THE 1ST DECEMBER, 1839.—All foreign as well as colonial vessels that may be in the harbor, are requested to display their flags on that day.

Each warehouse and grocery to be closed, and that we desist from any mercantile operations on that day.

Order of the day.—1. One gun from central Fort shall announce the dawn of day.

2. At sunrise one gun from central Fort, at which time the flag of the colony will be displayed.

3. At 9 o'clock A. M., the troops will assemble in Broad street.

4. At 10 o'clock the troops will form in front of the Government house, to escort His Excellency the Governor and Lieutenant Governor and civil officers to the M. E. Church, to hear an oration to be delivered by Mr. Adam W. Anderson.

5. One gun will announce the moving of the procession from the Government house to Chavers' corner, thence to the corner of the Presbyterian Church; down Broad street as low as Clark's corner; thence to the M. E. Church.

6. The troops after the oration, will form to receive His Excellency the Governor, Lieutenant Governor, and civil officers.

7. At 12 o'clock the national salute will be fired from central Fort.

8. At sunset one gun from same place, at which time the flag will be struck.

Committee of Arrangements.—N. M. Hicks, J. W. Roberts, B. P. Yates, C. R. Johnson, and Wm. Curl."

"PRICES THIS MONTH.—Fresh beef, 12½ cts. per pound; mutton 12 cents ditto; fresh pork, 16 cents ditto; rice \$2.00 per bushel or 3 cts. per pound; potatoes \$1.00 per bushel; cassado, 1 cent per pound; green corn, 25 cents per dozen ears; fowls, \$3.00 per dozen; pigs, from two to three dollars each.

We omit a large number of edible roots and fruits, as unentitled to so high consideration. The supply in potatoes, cassado and pigs, good, and the demand fair."

ADVERTISEMENT.—The subscribers offer for sale, on reasonable terms, the following articles:—Satin Stripes, red and blue. Blue Bafts, Romalls, bleached and unbleached, and striped American Cloths, Furniture and Apron Checks, Shoes, Irish Linen, Bombazine, Satinette, Tea, Ribbons, Muslins, Bedticking, Calicos, Lawn, Thread, Sewing-silk, Tape, Handkfs., Powder, Muskets, Cutlasses, Gun-flints, Spear-pointed-knives, Sailor's-knives, Spoons, Pad-locks, Chest-locks, Soap, Brass-kettles, Neptunes, Iron Pots, Beads, Tobacco, Coral, Tea, Shad, Pork, Palm Oil, Floor Cloths, Shoe, Hair and Paint Brushes, Shoe-knives, and Razors.

H. TEAGE & Co.

Monrovia, Oct. 20th, 1839.

COLONIZATION.—The Annual Report of the American Colonization Society is a document of great interest, as it presents sufficient evidence, not only of the possibility, but the actual success of African Colonization. Governor BUCHANAN, a gentleman eminently qualified for the station which he occupies, has enriched the Report by his recent communications. He conducts the Government with great sagacity and energy, and we trust his valuable life may long be preserved, to the interesting Colony, to whose civil and religious improvement he is so much devoted. But while we rejoice in the prosperity of this Society, we should not be unmindful of its necessities. Its benevolent operations, ably as they are conducted at present, cannot be adequately extended without increasing liberality on the part of a generous community. In a very few weeks from the present date, the Society will need some thousands of dollars to meet their liabilities; and shall they not have the requisite means? He that has wealth and feels an interest in benighted Africa, is invited to aid this scheme of true benevolence; and to our female readers, we would respectfully suggest, that they should constitute their Pastors life members, and thus materially and promptly aid the cause. Donations may be directed to P. THOMPSON, Esq., Treasurer of the American Colonization Society, Washington City, D. C.—*Philadelphia Presbyterian.*

CONTRIBUTIONS

To the American Colonization Society, and Receipts from Feb. 24, to March 25, 1840.

Pennsylvania Colonization Society, S. Colwell, Treas., thro' R. R. Gurley	\$118 00
Pulaski Colonization Society, by J. S. Bingham	10 00
Jefferson, Greene county, Anonymous	5 00
Easton, collected by Dr. J. Warren	123 25
New Jersey Colonization Society, by W. Halsey, Esq.	100 00
Collected by Dr. James Warren, viz.,—Somerville \$8, Bound-	
brook \$16 25, Plainfield \$61 25, Patterson \$8, P'awenburg	
\$36 00, Princeton \$1, Lambertsville \$6 39, Ringoes \$7,	
Clinton \$12 08, Flemington \$14 25, Belvidere \$5, Hackets-	
town \$60—\$235 72.—Less acknowledged in Feb., \$150	87 72
New Hampshire and Maine, collected by George Barker, Agent	236 13
Virginia, collected in the Valley, by Rev. C. Cummins	461 93
Wheeling, J. McLure, Esq. \$100, H. D. Brown \$10, M. Nelson	
\$5, A. H. Phillips \$5, through E. Cresson	120 00
New York State, Brooklyn, through Mr. Gurley	156 64
City Society, do. do.	24 36
City Society, through A. G. Phelps, Esq.	32 91
Indiana, Terre Haute Colonization Society, through Porter Clay, Esq.	42 00
Illinois, Rushville, from Col. Rose do. do.	10 00
McComb county, Nelson Montgomery, Esq. do.	10 00
Ohio State Colonization Society, H. P. Espy, Esq., Treasurer.	89 27
Kentucky, collections by Elliott Cresson, Esq.	275 00
Connecticut, New Haven, on account of Life-Directorship of Rev. L. Bacon,	
through Dr. Tomlinson	50 00
Collected by Rev. C. Yale, New Hartford \$20, New Coventry	
\$12, Manchester \$24 30, New Preston \$22, New Milford \$1,	
Salisbury \$30.	109 30
Washington, D. C., Mrs. S. Wilkeson, on account of Life-Directorship of	
Rev. L. Bacon	100 00
Salem, Mass., Donation of Capt. W. C. Waters, late master of ship Saluda	500 00
North Carolina, Elizabeth City, collected by Rev. W. McKenny	127 19

Receipts not under the denomination of Contributions.

Premium on New York funds	109 15
Interest on funds in deposit at Philadelphia	47 84

\$2,942 69